

Advice from the Ancient Separation to all, especially to the Professors of this backsliding Age; taken out of the written Word of God, which may serve as a Looking-Glass to behold themselves therein, whether under the profession of Grace, they walk not in the shame of Nature, in wearing a Womanish length of Hair: to the great dishonour of God, a shame to Themselves, and reproach to Religion.

The Apostle Paul in his first Epistle to the Church of God at Corinth chap. 11. reproves the Men for wearing Long Hair, and the Women for wearing their Hair uncovered. This he could not have done, had there not been a light in the Scriptures of Truth, Dan. 10. 21. and in Nature, 1 Cor. 11. 14, 6. to convince them of the evil thereof: and in order thereunto he begins at the first state of Man before his Fall, when there was no shame in Nature, Gen. 1. 31. & 2. 25. the Man's Hair being short, and the Womans long, 1 Cor. 11. 14. Eph. 4. 24. so that there was nothing in any or foul whereof the Man or his Wife might be ashamed: for the Man was the glory of God, the Woman the glory of the Man, 1 Cor. 11. 7. because he was created in subjection to him, and her Hair was given her as the sign thereof. And that the Woman was created in subjection to Man the Apostle gives Reasons. First, *The Man is not of the Woman, but the Woman of the Man*; 2dly, *Neither was the Man created for the Woman, but the Woman for the Man*; v. 8. 9. *For this cause ought the Woman to have power on her Head*, v. 10. (as the Translators have observed) that is, a Covering, in sign that she was under the power of her Husband. Which Covering before her Fall was only her Hair, as v. 15. *for her Hair was given her for a Covering*. And hereupon the Apostle observing the order of God's Creation, from thence groundeth his Reproof; first, to the Men of the Church of Corinth, (and to all Christians) saying, *Doth not even Nature it self teach you, that if a Man have long Hair it is a shame to him*, v. 14. and the Scripture teacheth us, *Sin is the shame of shame*, Exod. 32. 25. Rev. 3. 18. Ezek. 16. 52. And as there is no Sin in breach of God's Order, so this was a sinful shame in Man to violate God's holy Order in Nature in wearing Long Hair, the sign appointed by his Creator of his Wifes subjection to him. And because the Womans Long Hair was the sign of her subjection, therefore it is called her *Glory*, as the word *Glory* is used in Exod. 8. 9. *Moses said unto Pharaoh, Glory over me*, or have Honour over me in appointing me the time when I shall pray for thee. And as Man was created in subjection to his Creator, therefore called the *Image of God*: the Woman created in subjection to the Man, therefore called the *Glory of the Man*; Nevertheless (saith the Apostle) *neither is the Man without the Woman, neither is the Woman without the Man in the Lord*, 1 Cor.

More.



Moreover, As the Man and his Wife were naked, and were not ashamed until they had sinned by breaking God's plain Law, and so brought shame on themselves and all their posterity, *Rom. 5. 12. & 7. 14, 17.* therefore according to the wisdom of God, the Man and his Wife must be clothed, *Gen. 3. 21.* But as the Woman which was ordained by the Lord for an help meet for her Husband, became an instrument of his Fall, therefore she brought a shame on her Glory, to wit, on her Hair, *1 Cor. 11. 15.* and hereupon the Apostle teacheth, that not only the Womans Body must be covered, but also her Hair, *1 Cor. 11. 6.* For if the Woman be not covered, let her also be shorn; and again, if it be a shame for a Woman to be shaven or shorn, let her be covered: which word, *also be shorn*, respecteth the Man whose Hair ought to be shorn, or short: for here the Apostle sets the Man and Womans Hair, for length, in opposition the one to the other, that the Man's Hair ought to be so short that for length it cannot be made to serve for the use God gave Woman's long Hair for, to wit, to cover her Face, which now since the Fall must be tied up and covered as with a veil, by which her subjection to her Husband is still signified, as *Abimelech* an Hethen King, who was not so ignorant of God's order in Nature (as is to be fear'd too many Professors are) who in reproving *Sarni*, told her that *her Husband was to her a covering of the eyes*, *Gen. 20. 16.* (or *veil*) as the former Translation renders it: whose words are confirmed by *Rebeka's* practice, she having given her consent to have *Isaac* for her Husband, and in her journey he coming to meet her, the Servant having told her it was his Master, therefore she took a Veil (mind that) and covered her self, to wit (as aforesaid) her face and eyes, because the Face represents the whole person, *Gen. 24. 6, 5. & 10. 6, 8. Levit. 19. 32. Rev. 6. 16.* And again, the Apostle giveth another weighty Reason why the Woman must be covered, especially in the Church-Assembly, *because of the Angels*, *1 Cor. 11. 10.* who are many ten thousands of them about the Throne of God there, *Rev. 5. 11. Heb. 12. 22.* and we are a Spectacle to those glorious Guardians of our Salvation, *Heb. 1. 13, 14.* who have a charge from the Lord to keep his People in all their ways, *Psal. 91. 11.* encompassing about them that fear the Lord, and delivereth them, *Psal. 34. 7. 2 King. 6. 16, 17.* But if the Lord's People draw back, and forsake his holy Order, either in his Worship or Nature, the Lord will forsake them, *2 Chron. 15. 2. Heb. 10. 39.* and so his Angels charge towards them ceaseth. For this cause the Apostle seems to require of Women submissive attire because of the Angels, and not in any worshipping of them: for they themselves forbade *John* so to do, and confessed they were his fellow-Servants, *Rev. 22. 8, 9.*

O that the professing Women in these last and perilous days would learn of the Religious Women recorded in Scripture, which is written for their learning, *Rom. 15. 4.* who gave their Brazen Looking-Glasses they used to dress their Bodies in, to make a Laver, that by Faith they might see themselves purified, and throughout sanctified, *Exod. 38. 8. 1 Thess. 5. 23.* and thereby adorned

with a meek and quiet spirit, which is in the sight of God of great price, *1 Pet.* 3. 4. and their Bodies also adorned with the sign of subjection to their own Husbands, with shamelacedness and sobriety, and not with brodered or plaicd Hair, or frised! Foretops uncovered to their shame, *1 Cor.* 11. 6. *1 Tim.* 2. 9. *1 Pet.* 3. 3. following the steps of such dishonest Women the Prophet speaks of, *Jer.* 3. 3. the sign of whose immodesty was seen on their foreheads, which by another Prophet is compared to the attire of an Harlot, *Prov.* 7. 10. And will not civil Women blush for shame, when they behold themselves in a Glass thus attired, especially if they reckon themselves Christians, or Women professing Godliness with Good-works, and leave off this undecent guise of *Frised Hair*, or after any other manner laying out their Hair to be seen, Remembering what is written, *Judg in your selves whether it is comely for a Woman to pray unto God uncovered* (who in so doing) *dishonoureth her head, and it is even all one as if she were shaven.* *1 Cor.* 11. 5, 13.

So that it becomes not modest Women to have their Hair uncovered; but if they regard not the habit of civility, and will go with their Hair uncovered, by their so doing they declare to all that see them, that they are of the number or rank of such Women who are under their Husbands charge for dishonesty, according to *Numb.* 5. 18. where we read that the Woman which was under the trial of Jealousy, The Priest uncovered the Womans Head, (as one of our ancient Brethren, Mr. H. Ainsworth in his Annotations on that place observeth out of an Hebrew Record, That one of the Priests uncovered the Womans Hair, and untied the Locks of her Head to make her unseemly: And as he further observeth in his Annotations, That the covering on the Womans Head was a sign of her + subjection to the Man; so the + *1 Cor.* 11. uncovering of her Head might be a sign that now she was in her 5, 6, 7, 10. own power to clear or condemn her self.) And forasmuch as God is a God of Order; *1 Cor.* 14. 40. and punisheth the breakers thereof, *1 Chron.* 15. 13. which caused the Prophet to desire the Lord to order his steps in his Words, *Pf.* 119. 133. and therefore that all unseemliness in Men and Womens Habits might be avoided, the Lord hath expressly commanded that the Woman shall not wear that which pertaineth to Man, neither shall a Man put on a Woman's Garment; for all that do so, are an abomination to the Lord, *Deut.* 25. 5. so that (as aforesaid) Long Hair by God's appointment pertains to Women, and Short Hair to Men: but if Man will not regard the Law and Order of his Creator, but violate the same in wearing a womanish Hair, the sign of his Wifes subjection to him, by so doing he despiseth the Command of God, *Prov.* 13. 13. *1 Cor.* 11. 14. *Deut.* 25. 5. (before whose Tribunal-seat all shall shortly appear to give an account of every vain thought, idle word, and wicked action, *Gen.* 6. 5. *1 Cor.* 3. 20. *Mat.* 12. 36. *Rev.* 22. 12.) and testify against himself that he is not the Womans Head, but that they are equal in power; because the sign ordained by the Lord of his Wifes subjection to

him is on his Head, to wit, Long Hair, and for this cause bringeth himself under the reproof of that which is written; *Man that is in honour, and understandeth not, is like the beasts that perish*, Psal. 49. 20.

Yet some peradventure for all this will object, for the love they have to wear Long Hair, which is so highly esteemed in this vain Age, and say, *what's that you call Long Hair forbidden men to wear, that is a shame to Nature?*

Ans. The Womans Hair is called Long, because it was for length ordained of God before her fall to cover her face, 1 Cor. 11. 15. to perform the sign of her subjection to her Husband (as aforesaid) which is the only end, according to Scripture-Testimony, the Womans Long Hair was given her for; so that if Man will wear such a length of Hair, that one may with comb or hand bring forward to cover his Face, this is without all doubt a Womanish Long Hair, a shame to Nature, and utterly unlawful for Christian Men to wear, and not a habit or guise becoming Christ's Servants, but rather his Enemies, *that will not that he shall reign over them by his Laws*, Luke 19. 27. such are said to worship the Devil, Rev. 9. 20. who have *Faces as the Faces of Men, and Hair as the Hair of Women*, v. 7, 8. And to this agreeth Mr. Prynn's Testimony out of certain Authors, whose words are these; *Our sinister and unlovely Lovelocks had their generation, birth, and pedigree from the Heathenish Virginians, who took their pattern from their Devil Ockeus, who usually appeared to them in the shape of a Man with a long black Lock on the left side his head*. See Mr. Prynn's Book of the *unloveliness of Lovelocks*, p. 4. printed in 1628. And about that time a long Lock on the left side the Head was all the Mode in England. But as English people stay not long in one Fashion, so they quickly changed that, and wore their Hair long all round the Head, so that in short time they that wore short Hair were despised and called *Roundheads*, and many such Revilings: Which mockings began to be burdensom to Professors to bear, and he that departed from this shame of Long Hair made himself a prey, Isa. 59. 15. that as length Professors were not any longer willing to deny themselves, and take up Christ's Cross and follow him, though Christ called to them; saying, *Whoever doth not bear his Cross, and follow me, cannot be my Disciple*, Luk. 14. 27. And Moses knew the Reproaches for Christ's sake were to be esteemed of far greater value than the Treasures of this World, Heb. 11. which caused the Saints in all Ages to account all the Glory and Honour of this World but dung, that they might win Christ. Phil. 3. 8.

Moreover, we read not that any of the ancient Christians from the primitive times to the Reign of King James wore Long Hair, as witness the Book of Martyrs for almost all that time. And because Long Hair is a shame to Nature, and a breach of the second Table of God's Law, therefore King Henry the first of this Nation commanded Mens Long-Hair to be cut off, as our Judges and Justices formerly used to do oft-times at Assizes, being against God and Nature's Law. See Mr. Prynn's Book aforesaid, p. 11. And hereupon we can but admire

at the confidence of some Professors (never before heard of in any Age) who wear a Womanish length of Hair, and glory in it, yet boast so much of the Light in them, when as they want the Light of Nature, much more of Grace, which if they had but either, it would teach them that it is a shame for a Man to wear Long Hair ; surely the Light in such is Darknes, *Job* 10. 22. And if the Light (to wit, of Nature) *that is in thee* (saith Christ) *be Darknes, how great is that Darknes ?* *Mat.* 6. 23. because Men understand not earthly or natural things, *Job* 3. 12. *1 Cor.* 11. 14.

Other Professors there are under divers titles, which we omit to name; that are under the practice of Ordinances, who increase their number by receiving such as fit members of their Societies, that have not yet learned the first principles of Religion, as Repentance from dead works, *Heb.* 6. 1. Forasmuch as the shame of Nature is a filth of the flesh, which the Regenerated or new-born must be cleaned from, *1 Cor.* 7. 1. before they can enter into the Kingdom of God, *Job* 3. 5. or be admitted Members of the true Church of God ; because *Solomon's Temple* (being a Type of the true Church, or Spiritual Temple of living stones under the Gospel) was built by exact pattern from the Lord, *1 Chron.* 28. 12. which Figurative Building was built from the very Foundation of costly Stones, and choice Cedars, and Algum-Trees, *1 Chron.* 29. 2. *2 Chron.* 2. 8. and no common or vile thing used in all the work. 2dly; all the materials were fitted and squared before they were joyned together, so that there was neither Hammer nor Ax, nor any Tool of Iron heard in the House while it was in building, *1 King.* 6. 7. *Pro.* 24. 27. And *Josephus in the Wars of the Jews*, book 15. chap. 14. saith, *The Temple when the Sun shone upon it did cast such a light as dazzled the eyes of the beholders* : How ought then the Spiritual Temple of lively Stones to shine ? see *Rev.* 21. *Phil.* 2. 15. *Isa.* 54. 11, 12, 13.

Answerable hereunto was the building of the Spiritual Church or Temple of Christ; *2 Cor.* 6. 16. under the Gospel, which is built by measure, to wit, the Golden Reed of God's written Word, *Rev.* 11. 1. & 21. 15. *Ezek.* 40. 3.

Accordingly *John* first preached the Doctrine of Repentance, to prepare the way of the Lord, and make his paths streight : who received none to his Baptism but such as brought forth the fruits of Faith to the amendment of Life, *Mat.* 3. *Luke* 7. 29 30. Thus Christ and his Apostles by preaching gathered a People to the Faith ; by whose Doctrine, the two-edged Sword of the Spirit, wrought effectually in the hearts of his Elect, *Heb.* 4. 12. *1 Thess.* 2. 13. *Act.* 16. 14. By renewing them to a Heavenly Conversation, *Phil.* 3. 20. as became the Gospel, *Phil.* 1. 27. and to believe and obey the Truth, *Rom.* 10. 9. *Heb.* 5. 9.

Being thus fitted and squared, and cut off from their corrupt natural stock, leaving the shame of Nature, *Long Hair*, as well as other pollutions, *Rom.* 11. 17, 24. *1 Cor.* 6. 11. *Rom.* 6. 4. were as living Stones, *1 Pet.* 2. 5. *joyned

*And not as some say, that persons are joyned to the Church by Baptism : if that were true, then as often as persons are cast out, if they repent, must be received in again by rebaptizing.

as in a Marriage-Covenant by Faith to Christ and his Church, which is his Body, *Jer.* 50. 5. *Eph.* 5. 30. As it is written, *I entered into Covenant with thee, saith the Lord, and thou becamest mine; Ezek.* 16. 8. *For as a young-man marryeth a Virgin, so shall thy sons marry thee, Isa.* 62. 5. Thus were the Saints joyned to the Church, *Acts* 9. 26. & 2. 47. So was the Church of *Corinth* espoused to *Christ*, *2 Cor.* 11. 2. *Rev.* 19. 7. by which Covenant they are fellow-Citizens with the Saints, and of the Household of God, built upon the Foundation of the Apostles and Prophets, *Jesus Christ himself being the chief Corner-stone, in whom all the Building fitly framed together, groweth unto an holy Temple in the Lord: in whom (such) also are builded together for an habitation of God through the Spirit; Eph.* 2. 19, 20, 21, 22.

Moreover, If in *Solemon's* Temple Porters were appointed that no unclean or defiled person might enter therein, because the dwelling of the Lord was there, *2 Chron.* 7. 2, 12. & 23. 19. how much more ought every true Church, which is the habitation of God (*Eph.* 2. 22.) to watch, that none unclean with the shame of Nature, or other pollution, enter there, *Rev.* 22. 27. because Holiness becomes the House of the Lord. Therefore the Children of *Israel* that returned from *Babylon* to the Lord's House, might not eat of the Passover until they separated themselves from the filthiness of the Heathen of the Land, *Ezra* 6. 21. and entered into Covenant to walk in the Law of the Lord, *Ezra.* 10. 29. how much more ought Christians, who have said they are come out of the Spiritual *Babylon*, the false Church, *Rev.* 18. 4. to separate themselves from all uncleanness, which is so rife there, and in such high esteem, to wit, Long Hair, seeing it is written to the *Israel* of God, *Levit.* 18. 3. *Gal.* 6. 16. *After the doings of the Land of Egypt wherein ye dwell, shall ye not do: and after the doings of the Land of Canaan whither I bring you shall ye not do; neither shall ye walk in their Ordinances. Ye shall do my judgments, and keep my Ordinances, I am the Lord.* But Professors instead of obeying the Lord in forsaking the vain conversation of the shame of Nature, that if their own Long Hair please them not, they can wear Perriwigs made of Womens Hair; were ever the like Professors heard of since the days of *Adam*? These cannot be of the number of the wise Virgins, *Mat.* 25. who if ever they had any Oyl in their Lamps, have spent it, *Prov.* 21. 20. for from the Oyl of G-d's Grace they never learned to habit themselves in this Monster-like guise, *Rev.* 9. 7, 8. which wandering Stars can never give any true light to poor souls, *Jude* 13. How can such Preachers that adorn their Heads with the Hair or Excrements of Women, possess their Vessels in sanctification and honour, *1 Thess.* 4. 4. Yea, how can such call God Father, when they fulfil the works of the flesh, and so of the Devil, *John* 8. *Gal.* 5. 19. yea, how can any one believe that such Preachers doctrine can be under any blessing of God to their Hearers? but we may believe the contrary, as saith the Lord, *They shall not profit the people, Jer.* 23. 32.

Because the Priests under the Law might not have on their heads the shame of

of Nature, but were commanded by the Lord not to suffer their Locks to grow long, but to poll their heads, *Ezek. 44. 20.* how much more ought the Ministers of Christ's glorious Gospel to be without long Hair, the shame of Nature, and so therein be blameless, *1 Tim. 3. 2.* But if the Ey^r, or Minister, in a Congregation be tainted with this evil, will not the Body be full of Darknes? and, as the Prophet saith, *The Leaders of such People cause them to err; and they that are led by them, are destroyed, Isa. 9. 16.* For the Watchman especially ought to give the People warning, and warn the Wicked from his way, *Ezek. 33. 7, 8.* as it is written, *Thou shalt not hate thy Brother in thy heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him; Lev. 19. 17. Mat. 18.* And if God's Order herein be neglected, sin will soon reign, as it doth in this shame of Nature amongst almost all sorts of Professors. But the end draweth nigh, Christ's Word must be fulfilled, that *iniquity shall abound, and the love of many shall wax cold; Mat. 24. 12.* as saith the Prophet, *Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear, Isa. 59. 2.* What then will it avail Professors that have not owned Christ as their Prophet, to be guided by his Laws, and their King, to submit and do according to his Will therein. If they boast, and say to Christ when he cometh to Judgment, *Lord, Lord, we have prophesied in thy Name, and in thy Name have cast out Devils, and in thy Name have done many wonderful works:* Christ's Answer is, *I never knew you, depart from me ye workers of iniquity, Mat. 7. 22, 27.* What need had all then to remember that he that shall keep the whole Law, and yet offend in one point, is guilty of all, *Jam. 2. 10.* Then happy is that man that condemns not himself in that thing which he alloweth, *Rom. 14. 22.*

Now then, if Professors through ignorance have accustomed themselves to be like others to disobey the Lord, who saith, *Thou shalt not follow a multitude to do evil, Exod. 23. 2.* in wearing the shame of Nature, *Long Hair*, and not considered the danger in offending God, according to this small discovery concerning the same, let such know God will not be mocked by any who have presumed to violate the Order of their Creator, *For whatsoever a man soweth, that shall he also reap, Gal. 6. 7, 8.* Some we fear make the Gospel but a secondary Law of Works, perswading themselves they shall win Heaven by observing some one or two Ordinances of God. But let such know what the Lord said to Israel of old, *For I spake unto your Fathers, nor commanded them in the day that I brought them out of Egypt, concerning burnt-offerings or sacrifices: but this thing commanded I them, saying, Obey my Voice, and I will be your God, and ye shall be my People; and walk ye in all the ways that I have commanded you, that it may be well with you, Jer. 7. 22, 23.* Here we see God's Covenant with his People is, that they should walk in all the ways of the Lord. For he that commanded the Ordinance of Baptism and the Lord's Supper to be performed by the same Spirit, hath commanded that they shall not walk in the shame of Nature, to wit, *Long Hair.* And again, *To what purpose is the multitude of your Sacrifices to me, saith the Lord? when as they were unclean by their evil-doings: As he saith to them, Wash ye, make you clean, put away the evil of your doings, Isa. 1. 11-16.* And again, *Saul* was commanded to slay *Amalek*, and spare nothing: but, like an Hypocrite, he spared the fat Cattel for Sacrifice, to sacrifice to the Lord. But *Samuel* said, *Hath the Lord as great delight in burnt-offerings, as in obeying the voice of the Lord? behold, obedience is better than sacrifice, and to hearken than*

when the *fact of Nature*, 1 Sam. 15. 3. 15, 22. Let no Professors play the Hypocrites, *Saul*, and other Israelites, to think God needs any service we can do: Therefore if we are under the like pretence of King *Saul* will disobey the Command of God, in allowing ourselves and others to walk in the shame of Nature, 1 Cor. 11. 14. thinking thereby to do service, in gaining thousands of Profelytes to their Fellowships, their so doing will be God's displeasure, as King *Saul* did, in rejecting them and their service: and if the People refuse to regulate this disorder both in themselves and others, of Long Hair and Perriwigs, fearing they shall lessen their Number, let such know, that every tree is known by its fruit, *Lev. 6.* and the fruit of the wicked is sin, *Prov. 10. 16.* and sin the cause of shame, *1 Cor. 11. 13.* even Long Hair the shame of Nature: but the fruits of the Righteousness, *Isa. 6. 3.* Rom. 6. 22. in keeping the Command of God, *Deut. 6. 25.* 1 Joh. 4. 7. These things duly weighed of all that fear God, they may receive instruction, in *Lev. 19. 27.* every weight of sin, and the sin which doth so easily beset them, *Heb. 12.* to wit, this shame of Nature, which is pleasing to the flesh, that men think themselves as it were naked if they wear Long Hair or Perriwigs, and are ashamed to look one another in the face: but how do they think with such Abominations on their heads to look God in the face, who created Man in his own image, in righteousness and holiness; and let such Professors know, That he who is not found in the way of Righteousness, all his outward performance is loathsome to the Lord, and not accepted of him. Read the Scriptures, *Gen. 4. 5.* *Prov. 15. 8.* *Amos 5. 21.* *Hag. 1. 10.* *14.* *2 Cor. 6. 17.* *Lev. 12. 25.* And that Professors in these days are so unlike the Christians of former days is not to be marvelled at, because Christ himself hath told us, *That at it was the days of Noah* (before the destruction of the old World) *so shall it be in the days of the coming of the Son of man*, *Luke 17. 26.* *Mat. 24. 37.* But in the days of *Noah* we read (*Gen. 6.*) that the wickedness of Man was great in the Earth, and all flesh had corrupted his way in the Earth, both in worshipping of God, and also in walking in a vain conversation, as the word corrupted in Scripture is used, *Exod. 32. 7.* *Deut. 32. 5.* *Judg. 2. 19.* *Hos. 9. 9.* *2 Cor. 11. 3.* *1 Joh. 1. 14.* so as we see the reason why it is grown so now, because Faith decays; as Christ hath said, *When the Son of man cometh, shall he find Faith on the Earth?* *Luke 18. 8.* Yet in these days we are likewise informed multitude of Professors there will be with such counterfeit of Religion, *that if it were possible they would deceive the very Elect*, *Mat. 24.* but the Elect cannot be deceived, because they by the Light of God's written Word try the spirits, *1 Joh. 4. 1.* and believe not every spirit, according to the Proverb, *The simple believe every word; but the prudent man looketh well to his going*, *Prov. 14. 15.* so they that make more much a shew in words about the things of God, and walk not in a blameless conversation without the shame of Nature, to wit, Long Hair, or any other uncleanness, their Religion is vain; because Christians are to let their light so shine before man, that they may see their good works, and glorify their Father which is in Heaven, *Mat. 5. 16.* and keep themselves unspotted from the world, *1 Tim. 2. 26.* *27.* And to conclude, as *open rebuke is better than secret shame*, *Prov. 27. 5.* Thee being the last and perilous times, let all that tremble at the Word of the Lord consider of what is here laid before them, and examine whether they follow the *Commandments* and ways of his Word *whithersoever he goeth*, *Rev. 14. 4.* which is the *strait gate* (of Righteousness) and *narrow way* that leadeth unto life, *Mat. 7. 14.* *Psalm 118. 19, 20.* unto which we are exhorted to strive to enter in; *For many I say unto you* (saith Christ) *will seek to enter and shall not be able*, *Luk. 13. 24.* If then many shall strive and not be able, let such know that those that strive to obtain the Crown *must be temperate in all things*, in keeping under their bodies, and bringing that into subjection; lest whilst they have preached to others, they themselves be cast away, *1 Cor. 9. 25-27.* For this cause we have without prejudice to any person, sounded the Trumpet of God's Word to our mouths, *Isa. 58. 1.* *Hos. 8. 1.* That the Elect may be warned and part from iniquity, *2 Tim. 2. 19.* and leave the vain Professors, and follow the footsteps of Christ's flock, *Song 1. 8.* and so say with the Prophet, *I thought on my ways, and turned me to thy Testimonies: I made haste, and delayed not, to keep thy Commandments.* *Psalm 119. 59, 60.* Now, *if thou be wise, thou shalt be wise for thy self: but if thou scorn wisdom, thou shalt suffer*, *Prov. 9. 12.*